



# The Converted Catholic

A MONTHLY MAGAZINE

For the instruction of Protestants regarding Romanism and for the enlightenment and conversion of Roman Catholics to the Evangelical Faith.

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**LOOKING FOR THAT BLESSED HOPE.**

(Titus 2: 13.)

For Thee, our Lord, we wait,  
As men watch for the day;  
Come quickly, Lord, Thy foes control,  
All lands shall own Thy sway.

'Tis not for death we wait,  
But for Thyself alone;  
The night is dark, and lone, and long,  
Lord Jesus, quickly come!

We pine not for relief,  
But Thine own face to see;  
Gladly we spend our strength, our all,  
Soon we shall live with Thee.

We would not serve Thee here,  
For "crown," or "palm," or "place";  
But joyfully surrender all  
Because we're "saved by grace."

We toil, and pray, and plead  
For those who seek not Thee;  
Waken, O Lord, Thy slumbering saints,  
That all may watchful be.

F. J. Atkinson.

# The Converted Catholic

"When thou art converted, strengthen thy brethren."—Luke 22: 32.

Vol. XXXI

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## EDITORIAL NOTES

### The Little God of Rome.

"God is a Spirit, and they that worship Him must worship Him in spirit and in truth."—John 4: 24.

We are told that God is a Spirit, Eternal, Omniscient, Omnipotent, Omnipresent. He is infinite in being because no limit can be assigned to His perfections and because He is present everywhere, without limitations of space. He is no more in one portion of space than in another.

"Can any hide himself in secret places so that I shall not see him? saith Jehovah. Do not I fill heaven and earth? saith Jehovah."—Jer. 23: 24.

"Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence?"

"If I ascend up into heaven, Thou art there: If I make my bed in Sheol, behold Thou art there.

"If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me.

"If I say, Surely the darkness shall overwhelm me, and the light about me shall be night;

"Even the darkness hideth not from Thee, but the night shineth as the day: the darkness and the light are both alike to Thee."—Psalm 139: 7-12.

"And He put all things in subjection under His feet, and gave Him to be head over all things to the Church, which is His body, the fulness of Him that filleth all in all."—Eph. 1: 22, 23.

So saith the Lord in His Word, and we are thankful for this blessed and comforting assurance. But although Romanists may assure us that they also believe in the omnipresence of God, we can assure our readers that, if it is indeed so in theory, the practise of the Roman Church has ever tended to make this belief of none effect. The doctrine of transubstantiation has so materialized the conception of God that, save to a few exceptionally spiritual minds, God is shorn of His majesty and deprived of His omnipotence. He cannot be present among His creatures unless

the priest, by his own power and will (*intention*) transforms a piece of bread into His essence and substance. Even then He is imprisoned in the *ostiarium*, and cannot come out unless the priest allows him to have an "outing." And this never takes place if some rich devotees do not loose their purse-strings and pay generously for the outing, the principal beneficiary being the priest.

Such an excursion has just taken place in Ponce, and also in San Juan, Porto Rico, and our readers may find a few paragraphs translated from the Catholic papers here of interest. In "El Ideal Catolico" of Ponce we find the following invitation:

*"Catholics of Ponce, to the Procession of the Most Holy Corpus Christi!*

*"To-morrow, at half-past five in the afternoon, the Most Holy Sacrament of the Altar will leave the parish church, in order to pass through the customary places.*

*"To-morrow Jesus Christ, true God and Man, hidden for love of us beneath the sacramental elements, will leave His habitual dwelling, the Holy Temple, in order to receive the homage which, as King of Heaven and earth, is due Him.*

*"To-morrow is the great day of triumph of the Lord, and for this cause His loving children, the Catholics, should co-operate in giving this outing the characteristics of a grand triumph. To accomplish this these lines are sent forth, which will certainly find a sure echo among our friends.*

*"Let them come—yes, the valiant Knights of Columbus—to render to Jesus the honors due to Him. Let the numerous associated Catholics come to escort the King of Peace. Let the phalanxes of the Daughters of Mary come, to accompany their most loving Father upon His triumphal excursion.\**

*"Let the pious Ladies of the Associations of the Heart of Jesus and of the Perpetual Adoration come to follow with enthusiasm their Master and Lord. Let all the people come to prostrate themselves before Jesus in His triumphal march, for none other will be that celebrated on the fourteenth day of the present year (June 14th).*

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(\*The word here used signifies "to go out for a walk or ride," "to take the air.")

"To the procession, all the Catholics of Ponce!"

In the next number of "El Ideal Catolico," June 20th, a most flowery description of the procession is given, which we will try to condense a little, as it is too long to translate in full. It is entitled "*Another Splendid Triumph of the Catholic Church—The Procession of Corpus in Ponce*":

"Splendid? Yes, and, we might add, to a superlative degree was the triumph of Jesus Christ last Sunday. . . . From four o'clock on the people began to gather in the church, although it had been announced that the procession would begin at half-past five. By that time the body of the church became crowded, and there were people enough standing in the courtyard to fill two churches of this size. The procession was arranged in the following order: First—The Parochial Cross, with large candles. Second—Standard of the Glorious Patriarch, St. Joseph. Third—Parochial Schools—Boys' Division. Fourth—Standard of the Virgin of Carmen Division of Parochial Schools. Fifth—Standard of the Association of Daughters of Mary, followed by the members of the association in large numbers, in charming dresses and with still more charming devotion. . . . Sixth—Standard of the Sacred Heart of Jesus, with a generous representation of the Apostolate. Seventh—Standard of the Perpetual Adoration, with a large representation of that association. Eighth—Twelve boys dressed as the apostles. Ninth—The three theological virtues, Faith, Hope and Charity, and the four cardinal virtues, Prudence, Justice, Strength and Temperance, represented by little girls. Tenth—A standard carried by two gentlemen. Eleventh—The Knights of Columbus, with their great cross in front and carrying candles in their hands; the officers of the Catholic Association. Twelfth—Canopy carried by six Knights of Columbus. Thirteenth—The Most Holy Sacrament, in the hands of the Rev. Father ———, accompanied by the Fathers ——— and ———. Fourteenth—Directors of the Perpetual Adoration. Fifteenth—A large number of the faithful, and the Band of Firemen.

"And the members of the Catholic Association, where are they? Where? Look at them in two beautiful lines, on either side of the great avenue, with candles in their hands, occupying

the place of guardians of the procession! They are the soldiers of Christ, and there you have them defending their post, calling to mind those times in which the civilizing nation placed in the streets her soldiers in order to enforce submission to the King of Heaven and earth. To-day the Catholic Association of Ponce is called upon to fill that place—and, faith! they do it marvelously. Good for them!"

Four outdoor altars were erected at intervals along the course marked out for the procession. These were decorated by several of the prominent ladies of Ponce, whose names are given. Flags and hangings decorated the balconies of houses along the way, the names of the owners being given.

"To the echoes of the *Spanish Royal March* and loud explosions of fireworks the procession issued from the Holy Temple, at a quarter to six, and proceeded in perfect order to the first altar. The monstrance was placed under the canopy of scarlet and white upon the altar, exquisitely decorated with natural lilies, etc. Here the 'O Salutaris' was sung by a choir composed of young ladies (names given) and one of the Paulist Fathers, accompanied by a good orchestra. This was followed by the Eucharistic Hymn, and those thousands of kneeling faithful sang it with indescribable enthusiasm.

"From this altar we proceeded to the next (always to the tune of the *Spanish Royal March!*) and the next, where different *motets* were sung, and always concluding with a repetition of the singing of the Eucharistic Hymn. The fourth altar was that of the Virgin Mary. White as a lily, we beheld it, and covered with these flowers, the beautiful image of the Immaculate Mary occupying the centre. . . . Before this altar, upon silk and gold cushions, knelt the three priests, while one of the Paulist Fathers of Ponce sang, and upon receiving the benediction, given with the elevated Sacrament, all kneeling joined once more in the oft-repeated Eucharistic Hymn, with what fervor and enthusiasm it is impossible to say—it was necessary to feel, see and hear it to appreciate it. It was half-past seven when the procession returned to the church for the concluding ceremony which ended with still another singing of the Eucharistic Hymn and

the playing of the *Spanish Royal March*, by both band and orchestra, with tremendous effect!

"Such was the eloquent testimony of the valiant Catholics of Ponce on last Sunday. It has been greater than we expected, because it has been *generous*; for the Association of Catholics has met the expenses of the band, the orchestra and bombs. It has been *unanimous*, for to it have concurred all the different elements of the city. It has been *splendid*, for we have seen the Knights of Columbus, on bended knee and with candles in their hands, offer their sweat to the King of Heaven and earth. Science, the arts, everything, on this blessed day was placed at the orders of Jesus, and Jesus could see that, in spite of the attacks of certain discordant elements, He has in Ponce the largest number and the best of the social classes, who are not ashamed to bear in their hands the *pallium* and the candles. . . . May the procession of Corpus Christi of this year form a beautiful page of history to be read in the future by the inhabitants of the cultured city of the South!

"Long live the Sacramented Jesus! Long may He live and ever be loved!"

Whoever reads these paragraphs may be led to believe that the Church in Porto Rico is enjoying a period of greatest prosperity and influence. Nothing can be farther from the truth. There exists no such devotion, and much less does there exist any unity. The promulgators of the Roman Catholic Church are the Spanish priests and Spanish faction who contribute to such *nestas* as the one above described, in order to exalt Spain and detract from the estimation of the United States. The Church is carrying on a greater anti-American propaganda than the native politicians. Proofs? We hope to give convincing ones in another article. Suffice it to say here that the American Bishop of Porto Rico has been called to Rome, and we are sure that he will soon be substituted by a Spanish bishop. But let us give our readers a paragraph or two from the liberal press, that they may see what the "other side," right here on the Island, think of such public exhibitions as the procession of Corpus. We quote from "La Consciencia Libre":

"*Last Sunday's Procession.*—The Knights of Columbus.



Being lovers of truth, we must confess that the aspect presented by the surroundings of the Plaza de las Delicias, last Sunday, was most animated. The course of the procession of Corpus Christi was being prepared with its accustomed altars at the corners, its parades and childish paraphernalia. Those who were present at the *fiesta* say that certainly the concourse of curious observers was large; and we say *curious*, because the men, almost in their totality, remained with their hats on during the passing of the carnivalesque parade. One of the things which attracted most attention was the presence of the Knights of Columbus and the exhibition before the public of the newly acquired adherents of the Order. Among these objects of general curiosity was Dr. ———. Not less attention was attracted by Dr. ———, a young physician, recently arrived after completing his studies. Many were astonished to see in those files the not at all mystical ——— and Dr. ———, a dentist who recently came to Ponce, and who, as we are informed, entered the Order in Coamo in order to open the way for himself." . . . Many comments were made upon the new Crusaders, implying that the step they took in joining the Order, which seemed to indicate a radical change in their former liberal views, in fact only indicated a prudent mode of advancement up the long hill of success, so difficult to climb.

Other papers have published attacks and sarcastic comments which our limited space forbids us to transcribe, but all reflect a spirit of unrest and dissatisfaction with the Roman Church, and a more and more widespread breaking away from her authority.

We hope in another number to give some echoes from abroad, and tell of the disturbed condition of the Roman Church's affairs in Europe.

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**Correspondence.** On the first of June we sent several hundreds of letters to subscribers reminding them of their dates of renewal. These have brought replies in an unusually large number of letters to our office for a single month. Many of our correspondents ask questions and expect immediate reply. We must ask our friends to be patient. Our clerical force is small and we cannot answer so many letters in a short time. In due time we shall try to accommodate our friends in all they desire.



**ROMAN CATHOLICISM IN THE HOME.****An Irishman's Warning to Britain.**

BY MICHAEL J. F. MCCARTHY, B.A. T.C.D., BARRISTER-AT-LAW.

(Continued.)

There is no escape for the Roman Catholic children from the power of the priests. The Church claims the sole right of giving education. It was so in France, with what evil results the whole world knows. It is so in Ireland; and it will be so in England the day that you adopt Romanism or Anglo-Romanism. The primary education of Ireland is in the hands of teachers paid by the State, but appointed and dismissible by the parish priest, who is the sole manager of the school or schools in his parish. In the Protestant districts the schools are under Protestant managers, the great majority of them being laymen.

But a large proportion of the primary education is now in the hands of monks and nuns, and wherever the religious orders can be put into a parish, the lay teachers are got rid of. This process is going on all over Ireland, even more in the case of girls' education than in that of the boys. The religious education in all these schools is of the character I have described—its main object being to frighten the young men and young women and make them think that they will be damned if they dare to disobey the priests. The priest is the autocrat of his parish. He knows the secret sins of the husband, which the wife has no idea of; he knows the secret sins of the wife, which the husband has no knowledge of; he knows the secret sins of the child, which the parent has no conception of.

What kind of tyranny known to man surpasses or equals this? That is the tyranny, based and founded on the fear inculcated in the minds of the children, and which is like second nature to the men and women in after life. There is not one of the leading orators of the Irish Party in Parliament who would not shiver in his shoes before a priest, if he met one alone. He fears that the priest can send him to hell. He has no knowledge of the Bible, and cannot stand alone in his spiritual life. This is why the Irish people are such slaves to the priests; this is why all Roman Catholic people are slaves to their priests. This is why

Roman Catholic people, as in France, find that they cannot live until the Church is put down and the priests' religion turned out of the schools.

It follows as the natural consequence of such an upbringing that the Roman Catholic youth or maiden, standing on the threshold of manhood or womanhood, starts with quaint and absurd ideals of virtue and morality. Its models are the Roman Catholic saints—those visionaries, hermits and ascetics, who used to go into trances and see visions; who used to starve and flog themselves, or live like wild beasts in the wilderness, or do outrageous things like Origen and Simeon Stylites.

The Roman Catholic youth and maiden too become visionaries without any steady, unvarying standard of plain, every-day morality and virtue, without any strength of spiritual character to meet and conquer those plain, every-day temptations to which all flesh is heir—and with which one becomes so well acquainted in the Bible.

The boy of fourteen or fifteen comes to the conclusion that the celibate priest—or if he be of a lower station in life, that the monk or Christian brother—constitutes the highest ideal of Christian life. Some boys set before them the life of the monastic priest, thinking that to spend one's life in a monastery, performing set devotions at prescribed hours, and only leaving the monastery to conduct missions and retreats in the world outside, is the nearest possible approach to Christian perfection, the surer way to win everlasting life.

The truth is that this class of youth so fears the world that he flies from it to find safety in the cloister. The unhappy home-life of Roman Catholics; the frequent quarrels between father and mother, between parent and child; the disgust and discontent with life which the child hears expressed on every side by elderly people, who have never felt the joy and abiding peace of Christ; all these things go to confirm and intensify the fear implanted in the mind of the child in infancy.

Other boys set before them the ideal of the parochial or secular priest, who has such unlimited power over souls and bodies; of whom every one is afraid; to whom ordinary men take off their hats, and women bend the knee in the streets. There may

be a spice of ambition in this class of youth, as he contemplates the dizzy heights to which a successful man may rise in the Church as P. P. of an important parish, or vicar-general of a diocese, with the possibility of becoming a bishop, an archbishop, or even a cardinal.

In the same way the girls come to believe that life in the convent is the ideal life, the perfect and safe life for a Christian woman. The girl, as a rule, has been educated by nuns who have themselves fled from the world. She has been favorably impressed by the order and regularity of convent life as she saw it, and cannot avoid contrasting it with the struggles and disorder of home-life as she knows it.

This peculiarity of Roman Catholicism deserves to be noted—namely, the orderliness and prosperity of its great organizations as compared with the disorder and unhappiness of its individual and family life. I need scarcely tell you that underneath the apparently strict discipline of the great clerical organizations there is often serious secret disorder and discontent; but that in itself is a testimony to the force of the discipline; for the discontent never, or hardly ever, comes to an open rupture. The same may be said with regard to secret lapses from virtue in the great clerical organizations. They are dealt with in the confessionals and are never allowed to mar the superficial beauty of the organization which the young are taught to admire as a kind of realization of the kingdom of heaven on earth.

It takes a convulsion to shake the faith of a Roman Catholic in the Church, as a whole, though he may despise and even curse individual priests and bishops—that is, a Roman Catholic who has been brought up by priests and nuns. I have known the families of more than one innocent girl who was ruined by priests; and, after her ruin the relatives were as devoted as ever to the mysteries of their religion. I have known whole families ruined by priests and nuns, where the process never reached the dimensions of what the world considers a scandal, but in such cases no blame whatever was attached to the Church. Some of those family histories would melt a heart of stone.

It is not only in the Roman Catholic organizations, however, that things are not what they seem. The same incongruity is

often found, nay is mostly found, in the Roman Catholic family, which is frequently a model of propriety to the gaze of an outsider, while it is torn asunder beneath the surface with dissensions and sin. Protestants and other outsiders see the members of the Roman Catholic family going to mass regularly in all weathers on Sundays and holydays, and are deeply impressed by the edifying spectacle. But the Protestants forget, or do not know, that the attendance at mass is given under the fear of committing a mortal sin involving eternal punishment in hell.

The lapses of the members of a family from virtue are never discussed at home, each one deeming himself or herself responsible only to the priest or confessor. There are no regular spiritual conferences or times of prayer and consultation between the members of a family—such as in Protestant families act as preventives of serious sin. It is not prevention but cure that the Roman system aims at, and the cure is always auricular secret confession and absolution, followed by a nominal penance; and the pardon, in its turn, is followed by a commission of the same sin, with recourse to the confessional again; and so the Roman Catholic passes through life. The regular attendances at mass and other external pieties are for the most part at variance with the inward lives of the individual and family. The open confession, recommended by the Apostle James, is unknown to Roman Catholics: "Confess your faults one to another, and pray for one another, that ye may be healed." They only know the devious and enervating methods of the secret confessional.

The home-life of the girls on the threshold of womanhood is, perhaps, less enviable than that of the boys. The boys spend much time out of doors, and can enjoy long periods of forgetfulness of trouble. However reluctantly they may wend their way to a comfortless home in the evening, they can at least look forward to leaving home in the morning and breathing God's fresh air and enjoying the liberty which all men feel under God's boundless sky.

But the average girl has no such prospect; the dawn brings her no such hope of relief. Her thoughts naturally go back to the days spent at the convent day-school or boarding-school, where all was order and cleanliness, and prayer to God and the Virgin

and saints; where the manual work was done, as if by magic, not by the nuns themselves, but by invisible servants, of whose lives and histories the schoolgirl naturally knew nothing. Standing at the parting of the ways, the Roman Catholic girl who is so fortunate as to have a choice, sees three courses open to her: marriage, life at home, or life in the convent.

She remembers how she envied the nuns when she was a schoolgirl, and now what a glorious future it seems if she can be a nun herself! She imagines herself arrayed in that impressive and picturesque, but, I am told, uncomfortable, costume with which you are all now so familiar in your streets; commanding reverence wherever she goes; her time fully occupied all day with just the right occupation at the right time; her hours of rising and retiring, of rest, recreation and contemplation, fixed and unalterable; relieved from the responsibility of ever having to come to a decision for herself; her salvation assured by the prescribed round of sacraments and ritual.

If she be constitutionally a religious girl, devoid of any promptings of human love—and the Roman Catholic system of education breeds many thousands of such girls who have given Irish womanhood its well-deserved reputation for chastity—she goes into a convent as to her allotted home, as the one place of refuge for girls trained from childhood by the nuns. But if she be a girl who does not know her own character, and who, all unknown to herself, has deep natural feelings, which have been merely covered up by superficial piety, as by a veil; and if she, in her innocence and enthusiasm, chooses the life of the cloister, with a mistaken conception of herself, then she may be truly said to be led into the convent, like a lamb to the slaughter, and, as a sheep before her shearers, she is dumb, and openeth not her mouth.

This is a topic which would require a dissertation. I shall only add that the preliminary periods of residence in the convent, first as a postulant, then as a novice, are frequently not sufficient to open the eyes of a girl who has entered without understanding her own character. If you read my novel, "Gallowglass," you will find a girl of this class and her experiences in a convent described with more minuteness than you will discover elsewhere, and you may rely on its absolute accuracy.

During the first six months or so, while the girl is a postulant, before she puts on the convent uniform, or, as it is said, before she takes the white veil, she is petted and flattered and treated like an honored guest—that is, if she be a girl whom the nuns, or their lord and master, the bishop, or their other spiritual directors, really desire to add to their community.

And, when the day for taking the white veil arrives, she is so intoxicated by a sense of her own self-importance, as demonstrated to her by the elaborate ritual of that day, that she can hardly be held responsible for her actions. From early morning, this day, the day of her reception, is given over to devotion and feasting by the whole community, and she finds herself the central figure of it all. The ceremonial culminates in the actual reception at which the bishop and a host of priests in gorgeous robes officiate in the convent chapel. The postulant first appears arrayed in her best dress, usually of white silk.

I shall never forget how affected I was the day I saw my first cousin thus received, especially when, in all her splendor, she threw herself flat on the carpet of the altar before the bishop, who sat enthroned in his mitre and cope, holding his pastoral cross in his hand, looking down at the prostrate and panting figure before him. It was indeed a sacrifice such as the Pagans delighted in, and many a girl is veritably slain, morally and mentally, at that gorgeous sacrifice, when she casts off her expensive worldly attire and puts on the black robes and white veil of the community.

After acting her part as the central figure in this great drama, the girl becomes a novice, and the novitiate usually lasts for two years. It is only a girl of extraordinary strength of character who will turn back after her solemn reception. We all know how hard it is, out in the free world, to withdraw from any position we have taken up, any course we have entered upon. How much harder is it to turn back inside the convent walls, where all the influences combine to urge the girl on, and no word is ever spoken to induce her to retreat! During the two years' novitiate she is at liberty to come out; but, as she is subject to all the rules of the order, just like the fully-professed nuns, and never goes outside the walls, that liberty counts for very little.

Shame of what her friends would say to her; shame of the nuns, the priests and the bishop; shame of the world; fear of the world; the belief that her chance in life is lost; all these combine to chain the novice down almost as completely as the fully professed nun.

And, when the two years of novitiate are over, when the solemn ceremony of profession takes place, when the black veil is given instead of the white veil, and when the vows are taken for life, the novice is often glad that the doubts and fears by which she has been harassed for two years are all over, and that there is no longer room for doubt or fear. She is glad that she has surrendered herself body and soul, and is ready to sink into the role of a human machine, except once in three years, when the election of Rev. Mother and other officers takes place. Then there is a kind of pandemonium, I am told. Faces are scratched, arms are pinched and hair is torn out in some communities. I hope, if there are any suffragettes here, they will not think that I am trying indirectly to damage their cause.

I have known many girls who left the convent after their reception, that is, during the novitiate; and, on analysis, I find that they were girls who, as the nuns thought, would be of no use to the community and who were forced to retire; or they were girls of extraordinary strength of mind who at length discovered their true selves and dared to assert themselves. In both cases the result was unfortunate. The first class of girl who was, as it were, dismissed, frequently lost her reason or died, and always had a wretched life. The second class of girl, the girl with extraordinary strength of mind, usually married the first man she met, and rarely the right man, and the union proved to be a life-long agony.

I cannot dwell on this. Each branch of this subject on which I am talking to you to-day would require a treatise to itself.

But before I leave it, let me remind you that the vows which a nun takes on her final profession are taken under the penalty, not merely of mortal sin, but of sacrilege; and that to break them involves excommunication, exclusion from the rites of the Church and Christian burial, followed in the next life by eternal damnation.



The pope alone can release a nun from her vows. I notice that Father Vaughan recently censured Miss Moulton for escaping from a convent, and he jestingly said: "Why did not the naughty girl appeal to the Holy See to be released from her vows and come out with a clean bill of health?" It comes badly from Mr. Vaughan, who enjoys as much liberty as any celibate layman in England, to jest on such a subject. An appeal to Rome is one of the most invidious, costly and tedious proceedings in the world; and if Miss Moulton had appealed to Rome, instead of being a free woman to-day, she would probably be an inmate of a Romanist lunatic asylum or penitentiary.

And may I remark incidentally, in connection with this case, that the High Church Vicar of Manningtree and Lord Halifax showed themselves something more than waxwork figures when, in the interest of the papacy, they took it on themselves to whitewash in the public press the convent from which Miss Moulton escaped.

I do not think that bishops and priests should be permitted to administer such vows or oaths to young girls, or, if they be permitted, I do think the State should see that the young women who take those vows, under such blood-curdling circumstances, are protected by public inspection—such inspection as has already been granted to persons working in factories and to persons of feeble minds in private and public asylums. If it be right to protect the factory girl against her employer; if it be right to protect the well-to-do lady of feeble mind against those who keep her in a private asylum, it cannot be wrong to protect the nun against those who impose such vows upon her in such a way.

(To be continued.)

February 5th.

The C. C., under your management, is certainly a splendid periodical, and your work in C. M. commands the deepest interest and sympathy and prayer of all right-minded Christians.—Rev. J. A. G.

June 10, 1914.

Please accept thanks for the benefit the C. C. has been to me.—Dr. M. W.

## LETTER TO CARDINAL GIBBONS

## XXVIII.

Dear Cardinal:

The list of popes who ought to be canceled because they were "not very respectable ones" is not finished. We are but beginning it. Our task, however, is becoming easier as we go on, for we can make use of documents authenticated by your Church, and we can open the eyes of our readers by simply putting before them what we have gathered from such "reliable" sources.

Of course, Cardinal, to tell the truth, we do not believe they are *reliable* at all. The Church has been expurgating them from time to time in all ages. In my own time there was living in the Vatican a lay brother, from the Apostolic Capuchin Convent of Smyrna, who was one of the most notable experts that ever existed in imitating old manuscripts. Cardinal Vives told me once that, comparing the original page with this man's reproduction of it, no one could tell which was which. We know that the secret archives of the Vatican are very rich in old records, although a great many more have been destroyed; but no one, not even yourself, Cardinal, has any access to them. I was told that the brother referred to, who was employed in copying and altering the old manuscripts, was never allowed to go out of the Vatican, nor to have companionship with any of its inmates, and that, when Pius IX. fled to Gaeta, this devoted slave of the Church remained there, with instructions that, should the Italians seize the Vatican, he must set fire to the archives and die in the flames.

There has been a time when some truth could be learned through manuscripts treasured in the convents. Even these, however, could only give indications of the spirit of rivalry which existed between the different orders. As one order was contrary to another, it was but natural that if a pope happened to belong to one of them, or became its favorite, the other would speak of him unfavorably—a fact which is not very edifying, but common, even in our own times. Such manuscripts have either been destroyed to avoid scandal, or

have been collected in the Vatican, where, after a careful examination, some of them have been put in the library for the benefit of the historians. These are so arranged that it would take a life-time to study any subject, and even after such pains any one who had the privilege of perusing them could come to the following conclusion, viz., "Judging from the contradictory accounts to be found in the old records nothing definite can be said on such and such a subject."

I could write volumes about this practise of suppressing truth on the part of the authorities of the Vatican and the amusing jokes that some of the cardinals used to make concerning the submissive modern historians who were held in great esteem on account of their "prudent reserve," but although it would be of great interest, it is impossible here to enter upon a long discussion of this subject. Some facts, however, which can be readily grasped by every one who wishes to use his reasoning powers, will show our readers that the blindfolded members of your Church do not know a particle of truth concerning its history, nor is there any possibility of knowing it, when they rely only upon the material you allow them to use.

You say in your book, "The Faith of Our Fathers," that the Roman Church has no secrets. You would be surprised to learn how much I know about the writing of your book, but I will not say it here, out of respect for those who have favored me with their confidence. A quotation from some letters I preserve would destroy the force of your affirmation. There is no society in the world that has so many secrets as your Church. What does the vow of obedience mean, but that the subordinate must be blind concerning the intentions of his superior? What about the Index? Is it not the purpose of the Church to have her followers blinded to what the other side has to say? Are not Catholic authors obliged to submit their manuscripts to censorship? And they cannot publish a thing if it has not been corrected, augmented or expurgated by the censors. How many authors have been obliged to subscribe to thoughts that have never been in their minds? I know of a father who was a

missionary in Brazil, and attempted to bring about a reformation of the Church there. He wrote a history of that church and went to Piux IX. with this manuscript. The pope gave him his blessing. I saw the autograph letter. The manuscript was referred to the censors. The father waited year after year for it to be returned to him. Pius IX. died, and the manuscript was not yet ready. He tried hard to get it back. The editorial house in Barcelona had already made use of the letter of His Holiness, and orders for the book began to pour in, but the manuscript was not forthcoming. Finally, in 1893, he received the manuscript, but so mutilated as to be scarcely recognizable. The book was originally divided into three parts; the first part dealt with the state of the Church at Brazil, as he found it (which was horrible); the second was an account of his efforts toward reform, and the third part told of the opposition to every reform on the part of the bishop. In the returned manuscript the first part was all cut out, and also the third, leaving only the story of his labors as a reformer, and in such a way as to make these labors appear uncalled for. The poor father protested, but they told him that nothing which does not tend to edification may be published, even if true. He could not bring himself to publish the book in its revised form; and, seeing the work of a lifetime count for nothing, he died of a broken heart. We all know that the authorities in Rome did not want to have such a work published, and that they kept putting off the poor old man with promises hoping that he would die in the meantime.

This incident, and thousands more which we could publish, proves that secrecy is one of the strongest bulwarks of your Church. You yourself know that one of the ceremonies you had to pass through when you were made a cardinal was to have your mouth opened and shut three times by the pope, with the command to be ready to open it in the defense of the Church and to keep it closed with regard to everything that was prejudicial to her. That surely means to keep secret all such things as may interfere with her advancement; and, of course, as this is a vow made to the

pope, no authority has any power to require truth contrary to this vow. Therefore, even under oath, you may say "no," when, to be truthful, you should say "yes."

I would here remind our readers of the *Motu proprio*, in which the people are forbidden, under pain of excommunication reserved to the pope, to bring priests to the courts. There is no earthly reason for this but to keep secret the sins of the priests. We know of cases here in the United States where this law is sheltering the sins of more than one unworthy priest.

Yet you say that your Church has no secrets. Cardinal, you must have greatly desired to wear the red hat, but in all probability it would never have been placed on your head if you had not subscribed to such mediæval theology as is found in your book. I remember when I first read it in Spanish I was much surprised. From all I had heard of you I thought you were a heretic, but when I read the "Faith of Our Fathers" I failed to see in it any heresy, or any originality, either, and concluded that the man who indorsed it with his signature, far from being liberal or heretic, was the most conservative of his time, because probably we should not be able to find one among the cardinals to-day who would dare to lend his signature to such a compilation. I spoke of my impressions to one of the cardinals, and he laughed, and said, "You are mistaken; Cardinal Gibbons never said that he believed in the doctrine contained in the book which bears his name. He simply states what was 'the faith of our fathers.' There is quite a difference between what our fathers believed and what we believe."

Probably, Cardinal, this is why, even though with the aid of your book and the good services of friends, you have succeeded in getting the cardinal's hat, you have nevertheless been, "stationed," and, more than that, you have been put under the tutelage of a delegate. Some, not knowing these things, have even thought that you were going to be the successor of Leo XIII. At least I have a letter from a professor who some years ago asked me whether I thought so. I told him, "No, there is no chance for Cardinal Gibbons ever to

become pope." I can say yet more to-day. There is no chance for any American cardinal to become pope. The question has been put to me again, these days. People think that there must be something going on. The calling of the three cardinals to Rome at the same time seems to many a significant event. They think that Pius X. must have some idea that he is going to die soon, and that some provision ought to be made to fill his place. As the United States is becoming the arbiter of the world in so many respects nothing appears more natural to them than that the next pope should be an American. Well, Americans ought to learn that such naive suppositions are what make the cardinals at the Vatican laugh when they hear so much about "American progress." One fact alone ought to be enough to open the people's eyes. If the Vatican had any regard for the American cardinals nothing would be more reasonable than to place the Spanish American Republics under their tutelage. At least Cuba, Porto Rico and the Phillipines ought to be within their jurisdiction. Rome not only sends a delegate to these countries, but she sends one also to the United States and this delegate is of inferior rank. The cardinals are now under a bishop, and for many years have been under a poor monk. So if the American cardinals, in the opinion of the Vatican, cannot be intrusted with the affairs of their national Church, can any one but a fool think that they might be intrusted with the government of the universal Church? They go to Rome simply to receive directions as to the next conclave, and if they have any sense in this matter they will manage to arrive too late to take part in the conclave at Rome when Pius X. dies.

Although Rome's documents are not entirely to be relied upon, there is enough information given in them to justify our criticism of the action of Pius X. The next one who ought to be taken off the list, if Pius X. really wants to purify it of all the popes who "were not very respectable," is Christopher. Artaud says very little about this pope, but from what he says we can form an idea of the respectability of his character. In Vol. I., page 242, he says that Christ-

opher "set up his pretensions against Leo V., and threw him into prison, as related in the last life. But, though he thus grasped the pontifical authority, he is not reckoned among the anti-popes. Six months after his usurpation he was imprisoned by Sergius, who sent him to a monastery, where he perished miserably in June, 904." Now, why does not Artaud, who takes so much pains to proclaim the divine origin of the papacy and the divine origin of the popes, make any remark here? And why does not Pius X., if he had a good reason in canceling Boniface VI., because he died without the investiture and was not very respectable, also cancel this wretched man? Let us see what Artaud says in the last life, i. e., that of Leo V. "He was elected pope on the 28th of October, 903. A few days afterward, Christopher, cardinal-priest of St. Lawrence in *Damaso*, who owed all to the new pope, . . . threw him into prison, compelled him to renounce the pontificate, and made him promise that he would return to his monastery. Sigonius affirms that time was not allowed him to resume his monastic life and that he died in prison." "As Christopher was a servant of Leo, Platina, with less gravity than the subject requires, adds these words, almost quoted from Theocritus: *Enutrito lupos qui te comedant* (nurture wolves and you will be devoured).

In our next letter we shall speak further of this pope, as he is such a character as typifies in himself what the majority of the so-called representatives of God have really been.

MANUEL FERRANDO.

#### **The Mass and Tobacco**

It is a sin to eat bread before going to mass, but it is no sin to take mass while chewing tobacco!—W. R. C.

*"Is a man allowed to smoke or chew tobacco before receiving communion?"*

St. Alphonsus, in his Theology, says that the fast before communion is not broken by smoking, nor even by chewing tobacco, provided nothing is swallowed. He adds, however, that those doing so show no refined sense of reverence toward the blessed sacrament.

—Benziger's Magazine (Roman Catholic), June, 1913.



## EMIGRATION TO THE AMERICAS

**The Work of the Salesians of Don Bosco**

FROM "ROME," THE OFFICIAL ORGAN OF THE VATICAN.

(Concluded.)

In this vast field of action, both for immigrants and the people in general, it would be bad to confine the work to adults and forget the children. Don Bosco, with marvellous intuition and resource, drew the young ones to him with a double purpose, to prepare them for the future and in order that they might be in the present efficacious instruments for good among their families and among the people.

The oratory for feast days seemed a little thing. But those thousands of young ones, who had drawn near to our Lord, instructed and full of ardor, carried into the bosom of their families, almost like so many living phonographs, the word of the priest, the sweetness of the sacred functions, the admirable enthusiasm of frequent communions. Their voice—the eager example of the child penetrating the heart of the father—is the best of voices to call the family to religion and to God.

There lies the wonderful fruitfulness for good that is brought about by the action of the complete program of Don Bosco's work among the immense people of immigrants.

Don Bosco elevated to the dignity of a college the institute of young artisans, he introduced into it literary and technical instruction: design, arithmetic, foreign languages, sociology, dramatic music, gymnastics, everything for the instruction of a working man who should be educated and cultured.

There have been brought up thousands and thousands of the sons of the people; immigrants mix and fraternize with the native born, and the one and the other prepare for a smiling future. They will be first-class workmen, exemplary Christians and excellent citizens. An admirable haven for society which is waiting for it and will take advantage of it.

After the young the people. Adjoining every Salesian institute there rises the church for the people. It is a true school for the people and an immense and never ending sacred mission. From these centres start the visits of the missionaries to the colonies of immigrants scattered in the boundless country. Thus

city and country, youth and people, wherever immigration turns, are cared for and saved.

This vast web of action could not but be highly appreciated by those young republics who saw, together with the emigration coming from Europe to give value to their fields, to bring new industry and commerce, also a religious immigration.

Seeing these results the zealous bishops not only wrote to Don Bosco and his successor but made pilgrimage in person to Turin, begging for more Salesian missionaries. They brought to bear the insistence of their Governments, even the high influence of the holy father himself. New aid left for those republics every year, and of the 2,500 Salesian missionaries started since 1865 for far off lands from the Sanctuary of Maria Ausiliatrice in Turin the greater part have been for the Americas.

But the immigrant has not only need there of religious assistance for his children, he wants, too, moral and temporal help in anything that may occur. Among the many institutions to that end not the least is that of the "Salesian Secretariates of Immigration," with offices for collection and commissions of direction. Nor is the action of these secretariates limited to the small and partial help needed by individuals; it is carried out on a large scale, a study being made of the complex problem of emigration, both as regards the starting and arriving points, the social and legal dispositions already in force, and those occurring for the future. They keep in close touch with authorities at home and abroad, and with other bodies interested in the subject, thus spreading widely a practical and eminently providential work.

But this is not all there is of the "work of Don Bosco." It was necessary to recompense those generous lands for the brotherly hospitality given to our emigrants; it was necessary to carry out the work of the evangelization of the Indians initiated by Christopher Columbus; it was necessary to open new roads to this ever increasing stream of emigrants and prepare new outlets in those lands themselves; and thus arose the Salesian missions among the tribes as yet uncivilized.

Returning to the main argument, the speaker exclaimed: Emigration! The barriers that used to separate peoples have disappeared; comfort and speed in journeys have progressed

beyond belief; the growth of industry and commerce; the desire for greater returns, all these and many other causes promote emigration. Who can see this without dreading the consequences? Before the peril to the faith of so many souls who can remain indifferent?

The whole Catholic world has occupied itself with it. There is not a religious order or congregation that has not taken its share in this new apostolate. There is not one among the bishops and clergy of the countries of emigration that has not played his part. The work of Don Bosco was not an isolated work, it was helping a universal movement, bringing its humble contribution.

Summed up shortly, this work numbers in the Americas, mostly in the service of immigration, 360 institutions of Salesians, and 250 institutes of the Sisters of Maria Ausiliatrice, with churches, oratories for festivals, elementary schools, secondary and professional schools, containing 100,000 boy pupils and 80,000 girls. In 126 of such schools Italian is taught, in 90 other European languages, for the benefit of immigration.

It numbers 20 printing offices, 25 farm colonies, 200 clubs for old pupils, 120 secretariates of immigration, 80 committees of direction, and for the future of the work 30 novitiates and training schools for new directors and teachers.

Salesian co-operators in all those works number over 200,000.

Is this a great thing? In front of the necessity it is truly small. *Messis quidem multa, operarii autem pauci*. Still it is already in itself a great profession of good. It is a success to be proud of.

The secret of all strength and greatness for these works too is here in Rome, in his holiness at the Vatican, in profound union with "that Rome where Christ is Roman." As Rome is the hinge on which rests the surety of the doctrine and the life of every Christian work, so from it does their expansion grow.

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Am pleased with the C. C. It grows better every time I receive it, and I am trying to interest people in it.—A. S. C.

I enjoy your able articles in the C. C. very much.—  
H. L. E.

## **IS ROME REALLY THE OLDEST CHURCH; OR IS SHE MERELY AN OLD CHURCH?**

BY CON TENDER.

Inseparably connected with her strident claim of being *the* Church is Rome's boast of being the oldest Church. Often in controversy is this statement put forth by her champions, and it is supposed effectually to mark the end of all discussion.

Indeed, to the minds of the unthinking and superficial, the statement seems a true one, for certainly The Reformation, from which the Lutheran Church sprang, and in which Protestantism generally is supposed to have its source, was a comparatively modern event, and consequently Rome's claim of priority is by many persons readily allowed.

But is Rome really the oldest Church, or can it be proven that there is an older, and that therefore Rome is merely an old Church? To prove the affirmative of the latter part of this question is the purpose of this brief and simple article, for it does not appear a hard task to establish the fact beyond question.

The beginning will be that bone of contention between Romanism and Protestantism, viz., the authority of the Bible; or, to be exact, the New Testament Scriptures: In arguing with a Roman Catholic, a Protestant forever and properly, seeks to convince him of the errors in the doctrines of his Church by appealing to the New Testament. To every such charge the Roman Catholic invariably replies that the New Testament has no authority over the Church, but, on the contrary, that the Church is superior to and supreme over these writings, because she existed years before they were written. How, then, it is asked, can they be appealed to as her censor or criterion? The Church was established, so Rome claims, by the Lord Jesus Christ during his life on earth, whereas the New Testament books were not written for from four to sixty years after the ascension of Christ, so then the Church antedates the New Testament Scriptures, and manifestly cannot be judged by them.

Now, it is this very argument of Rome that the Church is older than the New Testament Scriptures that can be used as an effective weapon against her. See how easily it is done! For if the Church is older than the New Testament, then it is natural to expect to find the Church mentioned and described therein. This is how all history and biography is written, viz., *after* the occurrence of the events recorded. Surely, then, what expectation could be more reasonable than that the Church, Christ's representative on earth, would be one of the principal subjects treated in a book purporting to be a revelation from Him, the Bridegroom, whose Bride is the Church!

Such a revelation would certainly not only be addressed to her, but would of necessity be largely *about* her. In fact, the Bridegroom might well be expected to make His bride, directly and indirectly, very prominent in the divine communications.

*And this He does!*

But, marvelous to relate, when she who in the New Testament Scriptures is addressed described, admonished and instructed, as the Church and bride of Christ, is compared with her who now on earth *claims to be* such, there are, not only no marks of identity, but there is a contrast as great as can well be imagined.

Any one with ordinary intelligence is competent to make the test. Here is Rome, with pomp, display, wealth beyond computation, and power, either possessed or claimed, over kings and governments; Rome, with armies and crowns, and temperal influence at times greater than that possessed by any other organization on earth, while here in the Word is depicted a meek, lowly and persecuted company — a little flock, which is admonished in the strongest possible language against union with the world, against wealth, display and temporal power. In fact, all that Rome prizes, claims and seizes is condemned and forbidden to the Church.

Instead of finding any semblance to the Church of Rome in the Book that describes *the* Church, the bride of Christ, we find a total absence of her distinctive features, except as

we find them strikingly portrayed in the description of the Scarlet Woman, the anti-bride, in the book of Revelation.

Not a syllable is said of popes, cardinals, archbishops, monsignors, priests, monks and other dignitaries, but only apostles, deacons and elders (i. e., presbyters, bishops, but never priests) are recognized.

Not a word descriptive of tiara, ring, stole, biretta, cope, candles, altars, censors, crucifixes, rosaries, and all the hundred and one items of ecclesiastical foppery and folly that form the gaudy and expensive accompaniments of the ritual of the Roman Catholic Church.

Not a word of masses, secret confessional, the worship of Mary, the making of and praying to saints, purgatory, prayers for the dead, holy water, Peter's pence, primacy of Peter, papal infallibility, or the many other corruptions that abound in Romanism; in fact, the very name of the institution that makes such great claims for itself—"Roman Catholic"—is not found within the lids of the sacred Book.

True, the Church at Rome is addressed in an epistle, but only as the local body of believers at Rome, and precisely as the Church at Corinth is addressed, or that at Phillippi, or Thessalonica; but this epistle contains no hint whatever that the Church in Rome possessed even a shade of precedence, priority or authority over these others. Moreover, in connection with this Church at Rome, Peter (on whom the Roman Church builds all her hopes) is not even mentioned. Indeed, Paul is the only apostle mentioned in the New Testament as being, in any way, connected with its development.

What a hiatus is there here for the Roman Catholic Church to fill in! Great and powerful as she is, in a book written years after a church was established in the city of Rome (and which church she claims to be) with the strongest magnifying glass, and with all her famed ingenuity, she cannot find a single sentence nor even a hint that Peter was ever connected with it.

How is this to be accounted for? (A pause is allowed for cogitation and reply.)

There can be only one answer, viz., the Church that calls

itself the Roman Catholic Church, and that claims to be the oldest Church and *the* Church of Christ, is a masquerading counterfeit! a painted pretense! a boastful sham!

An old Church? Yes, and just how old may be easily determined. Constantine's sham conversion marks her beginning, and centuries witness her development (the dates of her various progressive and pretentious claims can easily be supplied) until she is seen to-day abating not one jot of her arrogant demands, but with an infallible pope still claims jurisdiction over the consciences, bodies and possession of all men, as God's vicegerent on earth!

There is, then, an older Church than Rome? Verily. It is the Church described in the New Testament: of necessity, and in the very nature of the case, older than these writings, but in perfect accord with them. But can the history of this Church be traced through the centuries, and can it be shown that it is related to the evangelical movement of modern times? Surely yes, for that this Church must have a continuous history from its beginning is evident from the Saviour's prediction, "The gates of hell shall not prevail against it," and if its continuation is not found in the evangelical faith of to-day where shall it be sought?

True its history for long periods of time does not stand out with great prominence in the annals of human events, for the advent of the great Pretender crowded the humble Bride of Christ into obscurity, but, thank God! not into extinction.

But though in obscurity, yet here and there gleamed the light of the true faith. By individual lives of Gospel simplicity, by little scattered groups of devoted believers, by hidden assemblies and communions whose testimony rose and fell with the passing years was the life of the Church maintained, until at last the dreary stretch of mediæval darkness came to an end and a sudden burst of light ushered in the glorious Reformation.

Under one name or another has the torch been passed from the first century to the twentieth, so that so-called Protestantism is lineally descended from, and is indissolubly con-



nected with the New Testament Church of God. In fact, there have always been protestants since the great sham Church first arrogated temporal power and worldly glory.

None of the modern evangelical churches claim to be The Church, to the exclusion of the others, none of them, as at present constituted, claim to be as old as Rome; but they all claim, and can prove by documentary testimony and by tokens of the Holy Ghost power, that they belong to and are a part of that OLDEST CHURCH which came into being in the Upper Room on the Day of Pentecost, and therefore in all that constitutes spirit and life are they older than that Church which while Roman is certainly not Catholic.

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### NATHAN AND THE POPE.

By Prof. W. Russell Collins, D.D.

This is the title of a pamphlet, now in press, to be ready in a very short time, which in view of the most recent exhibitions of papal bigotry and boycotting in America, should be read by every American citizen. The pamphlet comprises thirty-two pages and will be sold at ten cents a copy, and special rates will be made for sales in quantities and for the trade. It may be ordered of W. Russell Collins, 331 West Fifty-seventh Street, New York, or of THE CONVERTED CATHOLIC.

Signor Ernesto Nathan, a Jew by birth and a liberal in religion, has been twice made Mayor of Rome, to the horror of the Vatican, which claims for the pope sovereign rulership over all nations.

On the 20th of September each year the citizens of Rome assemble at the breach in the wall, at the Porta Pia, to celebrate the liberation of Rome from Vatican rulership, and the unification of Italy, with Rome for her capital, accomplished, in the victory of the Italian army and Victor Emmanuel, on September 20, 1870.

Upon this annual celebration the Mayor of Rome is expected to address the populace at the Porta Pia.

It was upon the 20th of September, 1910, that Mayor

Nathan, in the performance of his official duty, now the second time as Mayor of Rome, delivered an address that has bestirred the Vatican as nothing else has done for a very long time, for it seems to have made the papal throne tremble to its very foundation.

It so alarmed the aged pope that he gave reply to it in a letter to one of his cardinals, a thing unprecedented for a pope to do, in all the history of the Vatican; and a reply that was not the reply of reason, but was the reply of rage.

To this reply Signor Nathan made a dignified and unanswerable rejoinder.

Whatever may be Signor Nathan's private religious holdings, he is of broad, liberal mind, and he stands in defense of the doctrine of absolute religious liberty, which gives to every man the right to worship as his own conscience may direct; and that in the preservation of this liberty the State must forever be freed of all manner of ecclesiastical control and bondage, whether of direct control under ecclesiastical sovereignty or of indirect control through ecclesiastical intermeddling in politics. This is the great doctrine of American independence which Signor Nathan stands to defend in Italy, and which must be defended by every man who values his religious liberty, whether he be Christian, Jew or Pagan.

The Vatican is itself the very antithesis to this doctrine. Claiming papal sovereignty over the whole universe, symbolized in the pope's triple crown, it stands for the government of the State by the Church; and not by the united Churches, but by a single sect, the Roman Church, in which ecclesiastical dictatorship, religious liberty must necessarily be denied to all whose consciences forbid their submission to the bidding of this sect.

The Rev. Dr. Bertrand M. Tipple, of the American Methodist Episcopal Church in Rome, has translated Signor Nathan's address and the papal reply and the Mayor's rejoinder into English. And, with Dr. Tipple's consent, I am having these three documents, with a brief introduction, published in pamphlet form, for the first time in America.

Order the pamphlet now. Orders will be filled as soon as it leaves the press.

### CHRIST'S MISSION CONTRIBUTIONS

The following contributions were received for the work of Christ's Mission from April 1, 1914, to and including June 30, 1914. Kindly inform us if any names are omitted that should be included in this list:

Mrs. P. I. G., 50c.; J. G., \$8.50; Mrs. P. F. H., 50c.; C. L. H. G., 50c.; Mrs. F. H. W., \$20; Mrs. E. G. S., \$1.50; C. S., \$3; R. C., 50c.; W. H. E., \$1; S. N. W., \$3; Mrs. S. M. S., \$4; E. L., \$1.50; H. E. S., \$25; R. D. H., \$3; R. E. B., 50c.; S. T., 75c.; J. C., \$4; M. W. G., \$13.50; G. H. P., \$100; A. O. E., \$2.50; Miss M. R., \$2.38; J. R. L., 50c.; S. G., 50c.; Mrs. M. P. H., \$3.50; Mrs. F. A. L., \$55; W. H. H., \$2.50; J. F. S., 50c.; A. M. D., 10c.; W. H. G., \$1; A. R. G., \$2; M. L. C., \$1.50; N. G. G., \$5; J. C. H., \$3; R. H., \$3.50; E. T., \$7; M. F., \$3.50; L. C. E., \$4; J. S., \$1; F. C. B., \$3.50; H. W., \$1; E. D. R., \$3; Mrs. J. B. S., \$3.50; H. S. V., 50c.; A. E. O., 50c.; E. H. H., \$5; Mrs. J. S., 50c.; Mrs. F. L. C., \$2; E. M. P., \$5; Mrs. A. R. W., \$3.50; Mrs. H. N. W., 50c.; M. C. J., 50c.; J. M. A., 50c.; J. B. E., 50c.; C. G. S., \$3.50; Mrs. A. T., \$5.50; M. G. R., 50c.; W. H. S., 50c.; E. T. S., \$3.50; M. B., \$1.50; A. C. M., \$1; M. McL., \$25; W. M. V. T., \$2; R. S., 50c.; C. E. L., 50c.; A. S. C., 50c.; W. R., \$1; S. R., 50c.; R. C. A., \$1; C. A. J., \$100; Mrs. H. S. B., \$4.

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### FORM OF BEQUEST

*I give, devise and bequeath to Christ's Mission, New York, a corporation organized and existing under and pursuant to the Religious Corporations Law of the State of New York, and now located at No. 331 West 57th Street, in the city, county and State of New York*

(Specify Here the Property)

*to be applied to the uses and purposes of the said Mission, in such manner as the Board of Trustees thereof shall, in their discretion, determine.*